

BIBLE SOCIETY RECORD

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At Work in an African Mission Earning Money for Bibles
(See page 171)

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Action of the Presbyterian Synod of New York, October, 1905.

THE Synod of New York calls the attention of all its Presbyteries to the work and needs of the American Bible Society, which has been repeatedly commended by the General Assembly as the indispensable ally of our Mission Boards, without which their work could not be successfully carried on. The Synod laments the fact now made known that the Society is greatly distressed by a decrease in its receipts, which now has continued so long that the Society is actually in debt. This is greatly injurious not only to its work but to our own, which is dependent upon it.

Two hundred and thirty churches only, of the 920 in this Synod, contributed anything last year.

We earnestly recommend the Presbyteries to try to secure an annual gift, so far as possible, from every church, and during this the ninetieth year in the Society's history, a gift commensurate with the magnitude and vital necessity of such a task as the translation and circulation of the Word of God in all languages and in all lands.

The Synod also directs that a committee of three be appointed to attend, without expense to the Synod, the exercises to be held in recognition of the ninetieth anniversary of the Society in May, 1906.

BIBLE SOCIETY RECORD

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SERIOUS FINANCIAL STATEMENT.

THE American Bible Society finds itself for the first time in a quarter of a century in debt. Its Reserve Surplus is entirely used up. During the last four years it has drawn upon this surplus on an average \$30,000 a year, in order that its far-reaching missionary work at home and abroad might not be suddenly crippled. Now this surplus is exhausted and the Society is in debt. Legacies, formerly so large and constant, have ceased to be a dependable source of income. The present annual contributions from Life Members, Donors, Churches, and Auxiliaries, together with the income from Trust Funds, are clearly insufficient for the work of the Society, and this work should everywhere be enlarged, and nowhere diminished.

ENLARGED CONTRIBUTIONS.

What is immediately needed is that all the supporters and friends of the Society shall take into prayerful consideration plans to enlarge the annual contributions to its treasury. Cannot the offerings in the churches be this year greatly enlarged? Ought not this Society to have an offering from every church every year? The circulation of the Bible lies at the foundation of all the work of all the churches. Many churches have adopted a self assessment of an amount equal to ten per cent. of their missionary offerings as their share for the Bible Society, the "plowshare of missions."

Can we not have many thousands of new givers, and at least one thousand who will pledge a hundred dollars a year for a term of years?

We must have \$50,000 advance over last year's receipts to meet the appropriations already made. The Society's year ends March 31, 1906. Unless such help is received ruinous retrenchment in our benevolent work must immediately follow.

FIVE MILLIONS.

In view of the fluctuations that affect current receipts, especially from legacies, which have diminished in part because so many persons are disposing of their property during their lifetime, thus becoming their own executors,—and in order to provide for such advancement as shall properly represent American churches in the large and increasing share that belongs to them of giving the whole Bible to the whole world, the Board of Managers of the American Bible Society, in connection with the celebration of its Ninetieth Anniversary in 1906, calls for Five Millions of Dollars to be sacredly devoted to this task. It will receive property, funds on annuity, or unrestricted gifts for this purpose.

The Society holds the Bible to be both the charter of our salvation and the foundation of the liberty and well-being of this nation and of all peoples. For this work of giving the Bible to the world we ask the help of all. Every one can do something. What can you do?

EDITORIAL NOTES.

THE above statement and appeal demands prompt attention from every Bible lover. We are face to face with a very serious condition of affairs, and unless our friends respond quickly and liberally to this cry for help, the supply of Bibles for mission purposes at home and abroad must be very severely curtailed in the near future.

We call attention with deep regret to the following table which, in accordance with our custom, gives the comparative receipts for September, 1904 and 1905, and for the six months from April to September in these two years, from the four sources of income usually tabulated here. It is as follows :

	September, 1904	September, 1905
Gifts from Auxiliaries.....	\$899 29	\$890 75
Legacies	6,892 38	253 38
Church Collections.....	4,257 33	4,935 91
Gifts from Individuals.....	1,951 91	968 87
	\$14,000 89	\$6,818 91

	April 1, 1904, to Sept. 30, 1904	April 1, 1905, to Sept. 30, 1905
Gifts from Auxiliaries.....	\$5,829 28	\$7,063 21
Legacies	10,563 73	11,361 90
Church Collections.....	20,831 62	19,829 15
Gifts from Individuals.....	19,384 54	16,207 88
	\$56,609 17	\$54,462 14

Plainly this statement underscores still more heavily the facts stated above. The receipts for September are less than half what they were in September, 1904, and for six months of the current year we are more than two thousand dollars behind the receipts of the same period last year. Unless the last six months bring us much larger returns we shall come to the Ninetieth Anniversary of the Society in debt and with the hard necessity of withholding the Bread of Life from starving nations ready to receive it.

Can Christian people sit content with such an ending to ninety years of Bible work? Are the churches of Christ willing to let us mark this milestone with a disastrous retrenchment here and in lands where new-born churches need to be fed on the Word of God?

We issued in the *Record* last month some suggestions for daily prayer. Let us all continue instant in prayer to meet this crisis, and let every friend of the Society ask himself—"What can I do?"

IT will be noted that the Society asks for gifts of property as well as gifts of cash. The first response to this appeal comes from China. It was made, speaking in a paradox, before the appeal, but may fairly be counted as an answer flying back to us from the far Antipodes. Dr. C. C. Selden, of

Canton, has donated to the American Bible Society two *mows* of land near his own residence at Canton, about a third of an acre. Who will be next in gifts of property?

THE above is all the more striking in view of Dr. Hykes's latest letter. "I never knew such a summer for our work. Usually business is very slack during the months of July and August, but this year there has been no break at all. Mr. Bondfield (the Agent of the British and Foreign Bible Society) tells me that they have had the same experience. Neither of the Societies has been able to fill all of the orders, and yesterday there was not a single eight-cash Portion in Shanghai."

What will Chinese missionaries say if we notify them that in three months or six months \$5,000 or \$10,000 must be taken off the appropriation for China! This is by no means an impossible supposition. Must we start a "Famine Fund" to meet an impending famine of the Word of God?

DURING the last month, Dr. Hykes writes, four applications came from as many individuals in Japan for Bishop Schereschewsky's Easy Wenli New Testament. One was from a Christian bookstore, whose owner wished to sell to Chinese students in Japan. There are at present a large number of Chinese students in Japan—we have heard it stated by an intelligent Chinaman as 7,000—and they are learning to read the Chinese Scriptures. Evidently the moral and religious education of Japan is now to be conveyed to China, and the spiritual life, whatever it may be in the Island Empire, will be impressed upon the mainland. Can any one look on such a process going on before his eyes and be indifferent to the burning necessity for keeping the Bishop's New Testament freely accessible to all?

UNDER the title "A Silver Anniversary," *The Bible in the World*, the monthly organ of the British and Foreign Bible Society, describes the twenty-fifth anniversary of their editorial superintendent, the Rev. John Sharp, M.A. By the kindness of the editor of the magazine, we are permitted to reproduce a picture of Mr. Sharp, and, what is of much interest, another of Mr. Sharp surrounded by his counselors, the Editorial Sub-Committee of the British and Foreign Bible Society.

THE Emperor Menelik of Abyssinia has sent a commercial representative to America. The telegrams in the daily papers give his credentials, which begin with the following striking sentence: "The Lion of the Tribe Juda has conquered Menelik II, Chosen of the Lord, King of Kings for Africa." Who can help remembering the verse of the Psalm, "Princes shall come out of Egypt and Ethiopia shall soon stretch out her hands unto God,"

THE Rev. G. Peter, treasurer of the Methodist Episcopal Conference in Switzerland, writes us under date of the 25th of September:

"Bible Sunday in our church in Switzerland was

the 10th of September. We have had only one topic in all our church services and our Sunday schools—'The Bible'—and our prayer was, 'Open thou mine eyes that I may behold wondrous things out of thy law' (Psalm 119: 18). The collections for 1905 were \$73.50. The appropriation of the Bible Society for this work is \$300, in addition to the collections on the field."

WE note with pleasure in one of the local newspapers an account of the installation of the Rev. Dr. W. R. Henderson as pastor of the Presbyterian Church at California, Missouri. Dr. Henderson was for some time one of the Field Agents of the American Bible Society.

TWO FOREIGN BIBLE SOCIETIES.

A SILVER ANNIVERSARY.

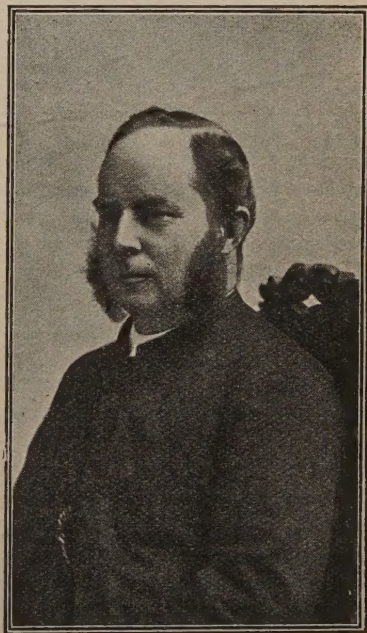
WE take pleasure in reproducing in our columns a condensed account of the silver anniversary of the Rev. John Sharp, the Editorial Secretary of the British and Foreign Bible Society, whose labors are absorbed in the delicate problems connected with the perfecting of the many versions in which that society is publishing the Word of God:

On July 5, 1880, the Rev. John Sharp was formally appointed one of the principal secretaries of the Bible Society. At the end of twenty-five years a few members of the committee and staff still remain who were present on that occasion. But multitudes of friends, far and near, will unite to offer him their warmest congratulations on his "silver wedding" with the Society, to which he has rendered such eminent and unsparing service, and which he loves with such whole-hearted devotion.

Mr. Sharp's ancestral tree had its roots in Yorkshire, where the Sharps of Horton for centuries held a distinguished place among the old Bradford families. To the branch from which our friend is descended belonged John Sharp, Archbishop of York, 1691-1713, whose grandson, Granville Sharp, the philanthropist, presided at the memorable meeting on March 7, 1804, when the Bible Society was formed. On his mother's side, Mr. Sharp is a great-grandson of Thomas Scott, the famous commentator on the Bible and the first Secretary of the Church Missionary Society.

The subject of this brief notice was born at Bradford in 1837, eldest son of the late William Sharp, M.D., F.R.S., who afterward settled at Rugby, where for half a century he was a well-known medical practitioner, and became the first "Reader in Natural Philosophy" in Rugby School. At this famous school his son was educated, under Dr. Tait and Dr. Goul-

burn as headmasters. Bishop Cotton, Dean Bradley, and Archbishop Benson were also among his teachers. He proceeded to Queen's College, Oxford, where he graduated with honors, and after being ordained in St. Paul's Cathedral by Bishop Tait, he went out to South India in 1861 to a mastership in the C. M. S. College at Masulipatam, supported by the Rugby Fox Memorial Fund. Mr Sharp became principal of the college in 1865, but in 1878 impaired health brought him back to England. The University of Cambridge appointed him its first lecturer in Telugu and Tamil, until, in 1880, his long and



REV. JOHN SHARP, M.A.

happy association with the Bible House began. As secretary of the Society, Mr. Sharp gave himself up to his responsible duties with tireless energy and devotion. After the death of the Rev. J. Gordon Watt in 1900, Mr. Sharp accepted the proposal of the committee that he should undertake the duties of Editorial Superintendent, maintaining at the

same time the office and title of Consulting Secretary. Probably no one living has such intimate and varied knowledge of the Bible Society's work. And it is safe to say that the exacting and highly important duties of the editorial department were never more efficiently performed than by its present superintendent. It will always be remembered that Mr. Sharp took a leading share in the negotiations which led the Society to publish the English Revised Version, and also to issue Dr. Nestle's Greek Testament—two

brought him and the committee together. The meeting, at which Mrs. and Miss Sharp were present, was so full of friendship and thankfulness that it was good to be there.

In the afternoon of the same day Mr. Sharp's colleagues at the Bible House presented him with a combined traveling clock and barometer in a leather case, wishing him most warmly many more years of fruitful service for the cause which lies nearest to his heart.



EDITORIAL SUB-COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY

great steps in advance, which of themselves suffice to make the centenary period memorable, and indicate the progressive temperament of our friend, who retires to go old.

At the meeting of the general committee on July 3d, the chairman, Mr. Caleb R. Kemp, presented Mr. Sharp in their name with a massive silver inkstand and candlesticks, together with specially bound copies of the English Revised Version and Nestle's Greek Testament, as a token of the committee's esteem and affection. Other speeches full of congratulation and reminiscence were made by Mr. Henry Morris, Mr. A. McArthur—one of our veteran vice-presidents, who is ninety-two, and who described Mr. Sharp as "a comparatively young man"—the secretaries and superintendents of the Society, and Dr. Kean of St. Petersburg, representing the foreign agents. Mr. Ritson pointed out that instead of presenting Mr. Sharp with a dressing gown and easy chair, as suggesting his retirement, the committee had given him an inkstand and candlesticks, that he might still go on writing, as is his wont, far into the night. In a reply full of grateful and tender memories, Mr. Sharp referred with evident emotion to his father and mother, and described how his friend and fellow-missionary, the Rev. W. J. Edmonds, now Canon and Chancellor of Exeter, first

THE HIBERNIAN BIBLE SOCIETY.

THE Hibernian Bible Society is to celebrate in May, 1906, the centenary of its foundation, and in connection therewith it is issuing an attractive series of booklets. From the first of these, called "The Island of Saints; or, The Bible in Ireland till 1611," we make room for the following extracts:

It will be the object of these lines to trace as far as it is possible the work of the Bible in Ireland for nearly 1,200 years of this era, from A.D. 434.

Of course we begin with St. Patrick, the pride of every Irishman, the Patron Saint of his country, though not, alas! the model of very many of his co-patriots. Do Irishmen as a rule reflect at all upon the significance of the name bestowed upon St. Patrick, in the early lives of him that have come down to us? In these he is described as "the man of the enduring language, *i. e.*, the Holy Canon"; in other words, "the man of the Bible." Would our friend of the coach have been so ready to banish the Bible out of his country if he had known that St. Patrick used to be called "the man of the Bible?" And why?

Well, one reason was, that wherever he traveled throughout the country he tried to give to every new congregation that he founded some portion of the

Word of God. Sometimes this was the "Seven Books of the Law," that is the five books of Moses, Joshua and Judges, and occasionally the book of Ruth added. Sometimes his gift was "The Four Books of the Gospel." It was not always, however, that the saint's gifts to his beloved churches took this form. More frequently they consisted of a bell, a chalice, or a paten; but this was on account of the difficulty of making copies of the sacred writings, not that he valued the others more. St. Patrick's example in this was followed by the saints and teachers who succeeded him. We read that St. Barré or Finn Barr, of Cork, gave to some of his pupils at Addergoole, in the Queen's County, when he was leaving them, the "Seven Books of the Law" and the "Four Books of the Gospel."

St. Patrick a Founder of the Bible Society.

Thus St. Patrick may be said to be the very first to introduce the Bible society into Ireland, in effect, a primitive founder of every Hibernian Bible society of our country. According to Joceline, the Roman Catholic author of "The Life of St. Patrick," he used to read the Bible to the people and explain it to them for days and nights together." In other words, St. Patrick was a Bible society colporteur and missionary.

How much he valued the Sacred Scriptures for his own guidance and comfort, as well as for the instruction of his congregations, may be seen from his writings which have come down to us—"The Confession," and "Epistle to Coroticus"—according to Sir S. Ferguson, "the oldest documents in British history." Now in these two short pieces—together not extending to seven hundred lines—the number of direct citations (merely verbal allusions being omitted) amounts to one hundred and forty-six—so great a student was he of that book he pressed on Ireland. And of the two relics which still remain—his bell, in the museum of the Royal Irish Academy, and his New Testament, in the Book of Armagh, now in the library of Trinity College, Dublin, the latter is the only copy of the entire New Testament which has come to us from the ancient church of Ireland. Strange that this weapon with which her first Apostle made Ireland the Island of Saints should now by so many be thought worthy only of banishment or burning!

St. Patrick died A.D. 461, the only date in his history, says his latest editor, about which there is ever likely to be a general agreement among scholars. How fared it, after his decease, with his Bible work, which occupied probably some thirty years of his life? What were the most characteristic features of that work in the century, let us say, succeeding his death? His followers are no legendary heroes, but real men and women whose lives are historically attested, and whose authentic utterances have, in

some instances, actually come down to us. St. Brigid, St. Finnian—one of Clonard, another of Mo-ville, County Down—St. Brendan, St. Kieran of Saigir, and St. Kieran of Clonmacnois, St. Columba, St. Comgall, ought to be to every Irishman and woman something more than empty names, even though their authentic memorials be somewhat scant and fragmentary. One thing of a certainty we do know of them all—they were disseminators of the Bible in their day and generation. To know it and to make it known was the great object of each one's life.

St. Brigid was in part a contemporary of St. Patrick. She founded the celebrated monastery of Kildare before the end of the fifth century. And, three hundred years after, a monk of Kildare, called Cogitosus, wrote her life, in which he mentions that St. Brigid was in the habit of "scattering among all around her the most wholesome seed of the Word of God." Would it hurt our country if there were more St. Brigids in Kildare now?

The School at Clonard.

Then there was another famous school at Clonard, near the source of the River Boyne, founded by a friend of St. Brigid, St. Finnian, who, Professor Stokes tells us, "was the first of the great Irish scholars who made this country famous throughout the earlier Middle Ages. He was, like all the ancient Irish saints, specially devoted to the study and exposition of Holy Scripture." He spent some time, according to King, in traveling abroad, and, on his return home, lived for seven years at Magna, in the King's County, or Carlow, giving lectures in the Holy Scriptures. Professor Stokes also quotes the testimony of Archbishop Ussher, who writes: "From the school of Clonard scholars of old came out in as great numbers as Greeks from the side of the Horse of Troy. The usual number of pupils in attendance is set down at three thousand, so that the ancient annalists call St. Finnian himself 'a doctor of wisdom and tutor of the saints of Ireland in his time'; while from the fact that he taught St. Kieran of Clonmacnois, Brendan of Clonfert, and a number of other celebrated bishops and abbots, he was styled Preceptor of the Twelve Apostles of Ireland." What a picture! Three thousand pupils all learning the Bible from the lips of the holy St. Finnian, who made it the business of his life to explain it, to copy it, to circulate it. Clonard was a real Bible society house.

In Clonard were educated two men destined to a world-wide fame, St. Comgall and St. Columba, or Columbkille; the former as founder of the celebrated school or monastery of Bangor, in the County Down, the latter as the first missionary of the Irish Church, and founder of the famous College of Iona.

St. Columba's life is a happy illustration of the spreading of the Bible in Ireland as well as from Ireland in those early days. He was himself of royal

descent, a great-greatgrandson of Niall of the Nine Hostages, ruler of Ireland at the close of the fourth century. Born on December 7, A.D. 521, at Gartán, in the wilds of Donegal, within fifty years of the death of St. Patrick, his baptism in the church of Temple Douglas, near Letterkenny, and his subsequent education at St. Finnian's school of Clonard, show how rapidly and successfully the Bible had done its work in Ireland. At Clonard St. Columba imbibed the spirit of his preceptor, and the record of his name to the present day as founder of so many churches, as at Derry, Kells, Swords, Durrow, attests how closely he followed the footsteps of St. Finnian.

Memorials of St. Columba.

Three memorials of St. Columba still keep alive for us the ruling passion of his life, that is to say, the preservation and distribution of the Word of God. One of these is the "Book of Durrow," an evangelarium, preserved in the library of Trinity College, which professes to have been written by St. Columba himself. "A now partly obliterated entry in Latin," Professor Stokes informs us, "on the back of folio 12 prays, 'remembrance of the Scribe, Columba, who wrote this evangel in the space of twelve days.'" This, however, is now considered to be a copy of the inscription on an earlier exemplar.

The second is the touching story of his last day's labor, as told by Adamnan, eighty-three years after his death. I give it in the translation of the Rev. J. T. Fowler. "He ascended the little hill that overlooks the monastery and stood for a little while on the top of it, and, standing with both hands lifted up, he blessed the monastery, saying, 'To this place, small and mean though it be, not only the Scotie kings (Irish and Dalriadic) with their peoples, but also the rulers of strange and foreign nations, with the people subject to them, shall bring great and extraordinary honor; by the saints also of other churches shall no common reverence be shown.'

"After these words, descending from that little hill, and returning to the monastery, he sat in his cell transcribing the Psalter, and coming to that verse of the thirty-third (34th) Psalm where it is written, 'But they who seek the Lord shall want no manner of thing that is good,' 'Here' he says, 'at the end of the page, I must cease. What follows let Baithene write,' The last verse which he had written was very suitable for the saint at his departure, to whom eternal things that are good shall never be wanting; while the following verse was most suitable for his successor, as a father and teacher of spiritual sons: "Come, ye children, and hearken unto me: I will teach you the fear of the Lord." And indeed he, as his predecessor enjoined, succeeded him not only in teaching but also in transcribing."

The third memorial of the saint is the story which, rightly or wrongly, is said to account for his exile

from Ireland and the origin of his missionary labors at Iona. By many it is regarded as apocryphal. Others, among them the late Duke of Argyll and Professor Stokes, it would seem are inclined to view the incident as not wholly legendary. The story is this as given by Mr. King: "St. Columba, being on a visit with St. Finnian of Moville, obtained from him a loan of some part of the Holy Scriptures, which, being greatly pleased with it, he began to transcribe from beginning to end, without Finnian's knowledge, and used to stay in the church of the place where he was, after service, by day and night, for the purpose of carrying on the writing, without being interrupted or observed. The copy was nearly finished, when Finnian, having occasion for his manuscript, sent a messenger to get it from the saint, who discovered the proceeding and made Finnian also acquainted with it. Upon this the latter became highly displeased, and told Columba that he had no right to have copied privately and without his consent, a book which belonged to him; he also demanded the copy for himself, as having been in some sort the produce and offspring of his own book. St. Columba replied that he would leave the matter to the arbitration of Diermit, then King of all Ireland, to whose judgment the case was accordingly referred. He decided in favor of Finnian, giving sentence in a remarkable form of Irish words, which afterward became proverbial among the people. *Le gach boin a boinin, agus le gach leabhar a leabhran*, i.e.: To every cow belongs its calf, so likewise to every book its copy [or son-book]. Enraged at the injustice of this decree, St. Columba predicted (as the story says) that such a perversion of justice should not be long without vengeance." St. Columba, we are further told, then appealed to his relatives, who raised an army and engaged King Diermit in battle at a place called Cool-drevny, near Sligo. In this battle, fought A.D. 561, Diermit was defeated with the loss of 3,000 men. By St. Columba's meditation peace was then made, and the book which had caused the war was secured to him. But the saints of Ireland, reflecting that Columba had in some degree been the originator of a war occasioning so much bloodshed, urged him by some public humiliation to remedy the scandal, and suggested St. Lasrean (otherwise Molaise) of Devenish as the person most suitable to prescribe the course to be pursued. The saint's sentence was, "That he should spend the rest of his life an exile in a foreign soil where he should attach more persons to Christ than had fallen in the war." "It shall be done," was the sorrowful and submissive reply of St. Columba.

Now, however we may regard it, an old tradition like this, be it true or false, at least reflects for us the light in which St. Columba, and indeed all like him, appeared to the people in those early days.

FOREIGN DEPARTMENT.

A MACEDONIAN CRY FROM AFRICA.

THE cry from Africa for help is more frequent and insistent of late years than it has ever been before.

As the *Record* showed last month, Presbyterians are busy among the Bulu, Benga, and Fang tribes in Western equatorial Africa, and are reaching out among the Dwarfs also.

The Congregationalists are at work among the Zulu tribes in South Africa, and are at present engaged in revising the Scriptures there.

The Methodists have a flourishing mission among

typographical, the work appears to give hearty satisfaction to our most intelligent readers. There is far less criticism than we anticipated. All of our preachers and teachers are familiar with the Zulu translation, and they compare the Sheetswa diligently with the Zulu, and are satisfied that all is correct so far as they have yet observed. The book is read through each quarter on several of our stations. While there are as yet no other missionaries in our field, so that it is impossible to consult well informed brethren on the subject, we are all of us here—including our ladies—of the opinion that it is quite worth the while to go on with a preparation for the press of the Old Testament. We have the same worker

on the field for such an undertaking that we have had for the New Testament; and with the increasing knowledge of our two new recruits in the lady members of our mission, we should be able to be still more careful and observing, in the way of proofreading, at least. Hence we have already undertaken the translation of the Pentateuch, and at the present moment we have completed the first four books and are in the tenth chapter of the last book. Before this reaches you, if all is well, the Pentateuch will be completely ready for the press.

Further, as a preliminary trial, at a minimum cost, under the direction of our church authorities (our bishop), we

the Sheetswa tribes and, to some extent, among the Tonga tribes in the southeast of Africa.

Our readers will be interested in the letters from the Rev. E. H. Richards of Inhambane, Portuguese East Africa, whose Macedonian cry we cannot disregard. Let those who read remember that our ability to help is proportionate to the funds we receive. The picture on the cover and one other illustration accompanying this article present graphically this Bible work in Africa.

INHAMBANE, April 10, 1905.

We have already finished the New Testament in the Sheetswa language, and more than half our edition now on the field is in the hands of our native Christians at a cost to them of two days' work for each volume. Not a book has been given gratis. Aside from here and there a clerical error, or one

begin this day the printing of Genesis, and hope to complete the book in six weeks or two months. We plan to issue but 150 copies at this printing, which will afford a copy to each of our native Christians who are most able to read it. This copy is tentative, issued for the freest of criticism; and when all is completed and been well read by all of us who are able to read intelligently, then we propose forwarding it to the Bible Society for permanent printing and binding. It is of little use to issue a larger number at the present time, for we can only issue it in pamphlet form, having no binding outfit available, and, further, our type is too large for a permanent work. But we are able to print and issue the whole Bible in single books, or two or more of the smaller books in one volume. We have therefore undertaken this work and have a room full of printers (seven of them)—all prime amateurs, at work ten



THE PRINTING FORCE IN INHAMBANE, EAST AFRICA

hours a day on the typesetting and printing of the book of Genesis.

We therefore appeal to the Bible Society in hopes there may be funds available, and that the Society may approve of the aid we so urgently require.

The East Central African Mission, in the province of Inhambane, requests the Bible Society to aid this mission with such funds as they may be able to the extent of \$50 per year for printing paper, for the sole use and purpose of printing the Scriptures in the Sheetswa language; and a further grant of \$260, for Muti, our native evangelist, who is engaged in preparing and making a clean copy of our translations for the printing room on the typewriter.

The mission had 270 members a year ago and has 580 to-day. We have 446 children in day school, and their only text-books are a primer and the New Testament. We are requested almost weekly to found new stations under new chiefs, but we have no funds. These children will double their present number in another year at our present rate of growth. Every one of them have begun to pray, and that means they will demand the entire Scriptures as fast as we can get it for them.

A Cent a Verse.

INHAMBANE, June 26, 1905.

While I am eagerly awaiting that "cent a verse" for paying my assistant translator of the Old Testament, I am happy to state two things in the way of progress. The first is that we most perseveringly request an annual grant from the Bible Society for four native colporteurs, or Bible readers. The sum required for each one, I regret to state, is as much as fifty dollars a year. I am sorry it is so high, but it is the common wage over the country, and I wish only the ablest workers to undertake the work. We have four choice openings, and if the Society has any money for such work, it cannot be better placed in Africa. We fear, too, that our Africa is entitled to more recognition than she is receiving, from the fact that other nations are so much more intelligent, and mere bias and hope prevail over the plain mathematics of the case; whereas, because of our exceeding backwardness from the lack of instruction, friends are apt to think we need less attention, when we need in truth far more than the fortunate peoples of the world. Become an African for a season and you will be likely to admit the reasonableness of our claim.

Our second item of news is that the entire Pentateuch is ready for the press. We are printing Genesis, and have it well along toward the finish. We had to stop for nearly two months for conference, but are now at it again.

I wish to refer to the two pictures sent you; one is that of our printing force. The other picture (on the cover) is of children on Saturday afternoon carrying dirt for grading the mission grounds, at one cent an hour

in payment for the New Testament in Sheetswa which the Society so recently presented to us. You will see from our mission report, which occurs in the next issue of our mission paper, that our Christians are now giving at the rate of \$1.53 per capita for full members, and, counting probationers and children down to three-year olds, we are giving .42 cents per capita. This is not for our own particular station, where the missionary, out of his adequate salary, gives as much as all the rest, but includes our entire fifteen stations, where not a soul save the native preacher has an income of so much as a cent a month in cash. They give corn, peanuts, millet, etc.—a handful a day out of their daily food. It is not uncommon to see a hen on the table, for contribution, in gratitude for some special blessing, such as recovery from sickness; ears of corn are always in evidence. The voice of prayer is also heard clear through the night on some of our stations, and the people are peacefully and most delightfully happy. I am asking you to aid us in the way of colporteurs for such a people as these.

The water in the background is the bay of Inhambane, and across on the farther side, six miles away, is the town. We are nicely cut off from disturbing elements in town, and are seldom visited by any one.

INHAMBANE, July 5, 1905.

I certainly hope and pray that the way may be open so that you can secure this "cent a verse" fund of translating the Old Testament Scriptures into a language where it has never been known.

I am also asking for \$200 for four colporteurs for the express purpose of mingling with the people where we have no stations, and reading to them and explaining to them the plan of redemption as made known in our Scriptures. This process will answer well for immediate purposes, and as soon as possible we hope to open up stations all round, where people reached by these Bible readers or colporteurs may be able to attend regular worship. Africa is very far behind her sister continents, and we can never get into the light without much outside help, in the beginning at least.

AN APPRECIATION FROM EAST AFRICA.

THE Methodist missionaries of East Central Africa write as follows:

UMTALI ACADEMY, UMTALI,
RHODESIA, AFRICA, July 21, 1905.

SECRETARY AMERICAN BIBLE SOCIETY,
NEW YORK CITY, U. S. A.:

Dear Brother—The East Central Africa Mission Conference appreciates very much the help the American Bible Society has given to our work in publishing the New Testament in both the Tongo and the Sheetswa languages. The following motion was adopted:

On motion the secretary was instructed to send a

of thanks and appreciation to the American Bible Society, New York City, for the printing of the New Testament in both the Tonga and the Sheetswa languages for our work in Inhambane District, East Portuguese Africa.

Yours,

JAMES E. FERRIS,

Sec'y East Central Africa Mission Conference.

IN MEMORY OF WILLIAM A. WALLS.

ALMOST the last act of the Rev. Mr. Hamilton, of the Mexico Agency, was to send to the Bible House the following account of the life and

death of Wm. A. Walls, a devoted colporteur of the Society:

Another of God's faithful servants has been called home, and while we may well rejoice for him that he has found rest from his labors, it is with profound sorrow for his bereaved family and for ourselves that we record the death of William A. Walls, true-hearted friend and consecrated colporteur of the American Bible Society.

Born in Wales, Mr. Walls came with his parents to Canada when a little child. He received a good education, and some twenty years ago came to Tamaulipas, to take charge of the mission press of the Society of Friends. His health failing, he went to Texas and worked on a farm for nearly two years;

then, anxious to return to evangelical work, in 1894 he joined the forces of the Bible Society colporteurs with the understanding that he might be allowed to preach the word whenever occasion offered.

From that time he has been an enthusiastic worker in distributing the Word of God among the Mexican people, both in Mexico and Texas. Many thousands of miles has he traveled, by train, by wagon, and on foot, reaching people in remote ranches, where a stranger seldom passed, his intimate knowledge of Spanish making it possible to present the truth in the simplest way, inspiring the desire to know more of God's message to his children.

In 1899 a missionary who accompanied him on a

trip to the Sierras, wrote: "If there are any drones in the employ of the Bible Society, I wish they could have the inspiration of going with Mr. Walls on one of these mountain tours. Every difficulty is overcome, even to sustaining by his own strength the entire weight of the wagon on the precipitous hills. . . . Every little cluster of houses claims Mr. Walls's attention. He has a trained eye in picking out a mountain hut, and knows, in this clear mountain air, a great distance off if it is inhabited or not. His plan of attack is unique. Stopping abruptly, he fills his pockets with several varieties of Bibles, Testaments, and Gospels. With rapid strides a doorway is gained; sometimes an episode of fighting off a

police force of dogs intervenes. Often there is no chair to offer, but the doorway or ground serves as a seat from which he announces his business—'Good books for sale, which contain the story of Christ, also of Joseph and Mary! This announcement is followed at once by making a selection from the Gospels.'

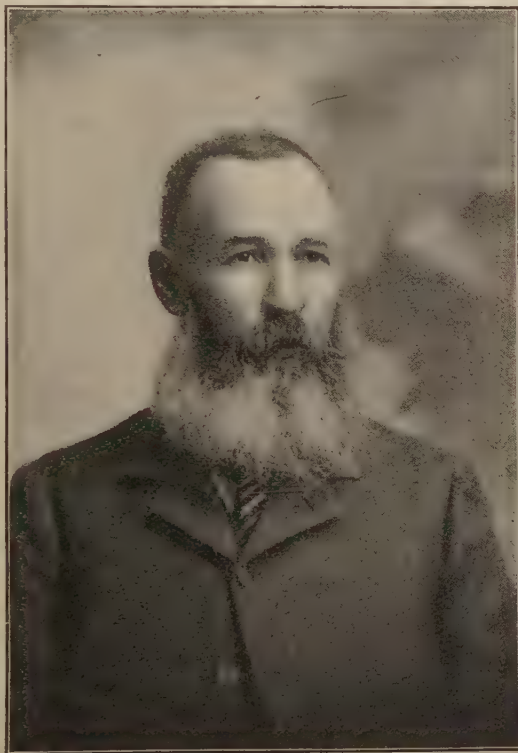
From one of Mr. Walls's own letters we may quote here: "The people of the ranches gather round me, listening eagerly for more of the old, old story, to them entirely new, until I have to pause and rest from sheer physical weariness."

"He was an indefatigable worker, and so filled was he with love of God and for his fellowmen, that his dealings with even the most recalcitrant were always marked by gentle

courtesy and Christian forbearance. In countless instances he finally won over those who had begun by reviling him, to an appreciation of his worth, and a willingness to read the Gospel he so earnestly pressed upon them.

A stanch, firm Christian, never yielding an inch in a matter of principle, he had yet a gracious, winning manner which disarmed his opponents and often transformed bitter enmity into loyal friendship.

All through northern Mexico and southern Texas are hundreds of families to whom Mr. Walls has brought light and peace with his Gospel message, and many hearts will be saddened when they learn of the



MR. WILLIAM A. WALLS.

death of one whose coming wrought such a marvelous change in their lives.

Let us hope they may find comfort in the Word of God so lovingly given them by one whose hands are now folded in the last, long sleep; and that with us they may learn to say, "Thy will be done."

"A hero-heart is still

And eyes are sealed; and loving lips are mute

Which bore on earth the Spirit's golden fruit.

But peace! It was God's will."

LABORERS IN THE CITY OF RIO DE JANEIRO.

UNDER a recent date the Rev. Mr. Tucker writes us as follows:

It is well known that Federal Government and Municipal loans amounting to \$12,500,000 are now being expended in the city of Rio de Janeiro for extensive port works, for opening new avenues and boulevards, widening about fourteen miles of streets, and for sanitary and other public improvements. It would be difficult to give with accuracy the number of laborers now employed in these numerous and varied enterprises: they unquestionably, however, run into many thousands. It is estimated that 1,000 or more are employed alone in the port works; in tearing down and removing the débris of 585 houses for the central avenue 5,083 men were employed; and for the rebuilding thousands of others have come in, while the former have moved on and are joining many more in demolishing 1,100 buildings and widening nearly eight miles of streets. The Central Railway freight depots, the extensive coffee and other warehouses, the gas works, various lines of street-cars, and a number of smaller enterprises, all employing thousands of men, center in a comparatively small radius through and along which the above mentioned great improvements extend.

Never in the history of Rio de Janeiro were there so many laborers gathered together within its limits. Some months ago my attention was called to these multitudes of laborers, and as Agent of the American Bible Society I began to study their condition and to contemplate the possibility of offering them the Scriptures. In a few tours of inspection and a survey of the situation, I observed that hundreds of them gathered at the breakfast and dinner hours under sheds and in temporary wooden buildings, while many others in larger or smaller groups sought the shade of buildings or trees on a hillside to take their meals. It occurred to me that a colporteur of good judgment, consecration, and tact might be able to enter these groups at meal times and place many copies of the Scriptures in their hands, and thus lead souls to Christ. I accordingly chose a man whom I considered well adapted to such an undertaking, and laid before him my plans. We prayed for guidance and blessing, and he at once went to

work. The ease with which he had access to the men and the number of copies of Scriptures sold within two weeks fully convinced us of the wisdom of our plans and gave proof of divine guidance in the matter.

I had instructed him to tell the men that I was ready at any time to go, at the breakfast or dinner hour, and speak to them while they were taking their meals. At several points a number of men became greatly interested and expressed a desire to have me come. On the morning of August 23d we met where a large group of these workmen stop from 9 to 9:30 o'clock for breakfast; afterward we moved on to where larger sections breakfast from 9:30 to 10:30, and during this hour and a half I preached three times to numbers of men, who listened with greatest interest and marked attention. Some, I noticed, became so much interested in what I was saying that for a time they ceased eating to listen to the message of salvation. We had several conversations also with individuals who have been reading the Gospels furnished by the colporteur.

The last place where I preached was in a section where the superintendent, or chief man in charge, had himself bought a New Testament and become greatly interested. He seemed very glad to have me speak to the men and was himself anxious to hear. He at once designated the most convenient place for gathering together the largest number of hearers. When we walked up under the great shed the first sight that greeted my eyes was that of one of the laborers seated on a carpenter's bench with his New Testament in hand, reading aloud to a large group of his fellow workmen (some of whom could not read), who were just finishing their breakfast. He had eaten hurriedly in order to have time for reading to them, and to his own soul as well. There were yet about eighteen minutes of the hour left in which I tried to preach to them of Jesus and his salvation. I have never seen men listen more eagerly to the message. Two minutes before the signal was given for them to resume work I closed my message and then had a few words with the foreman and others. So we left them, praying upon them the blessing of the Holy Spirit.

The present is an occasion of great opportunity and of grave responsibility. We hope by the blessing of God to continue faithful work for the Bible Society in offering to these thousands of laborers who can read the written Word of God, and, as our time and strength permit, we purpose reading and preaching the Word of Life, Jesus, the laborer's friend.

It is true that large numbers of these workmen have been attracted to Rio from all over Brazil, and from other countries also, and may remain here only for the two, three, or five years that these extensive improvements are going on. It strikes me that this is a most favorable time to evangelize them.

They have broken away from the social influences and surroundings which are often such a great barrier in the way of the Gospel; and their thoughts are inevitably being influenced by the new developments and improvements in which they are engaged. They thus become more accessible and listen more attentively to the gospel message than perhaps they would do under other circumstances and in other states of mind.

Again it is true that thousands of these men are to remain as a permanent part of the city's rapidly increasing population. If evangelized at this auspicious time, they will become a valuable addition to the evangelical forces which are to be a savor to the society of Rio de Janeiro. Many of them may become laborers in the moral and spiritual reconstruction of this long depraved city.

I have advised the colporteur to direct all who may become interested to some one of the evangelical churches in the city. These churches are few in number and their pastors already have their hands full of work. One of the most urgent needs seems to be a large, centrally located hall to be accessible to the largest possible number of these men. Thousands of them have families living within the circle of all this vast movement. They must be reached by the Bible women, and there ought to be a preaching hall where they can gather to hear the Word, and where workers can give men, women, and children instruction in spiritual and divine things. An adequate corps of workers is a prime necessity also.

THE LATEST FROM SIAM.

MR. CARRINGTON sends in his semi-annual report of circulation, and accompanies it with comments as follows:

BANGKOK, SIAM, July 28, 1905.

The sales for the half year indicate that they

may this year again reach 40,000, though we cannot know, as yet, what the coming six months may realize.

Three of our colporteurs are Chinese, and there is talk of the "boycott" compelling Chinese employees to leave American employers. It may or may not come to this. Of the total circulation for the half year of 20283, only 133 were donations.

During the half year I rented two more rooms for the storage of books. This was greatly needed, and as the opportunity offered of renting the rooms adjoining those we have had, I availed myself of it. This I have done, not only to get more room but with a salesroom or bookstore in view. With these last rooms I purchased four cases for \$82.50, which will answer the purposes of a "Bible house" very well. I trust that in the near future we will be able to complete this project of a Bible house in Bangkok. Probably this is the only one of our Agencies that has no such place. But I am well reminded by financial conditions that we must move slowly in the matter at present.

We have now only four colporteurs, which is a number far too small. During the six months one went to China to visit his family, and may return to our work again. The effort to obtain men in the Laos field has not, as yet, succeeded, but we will not cease to try further. We should have in that field at least four men all the time. From the statements it is seen that the sales in Laos have increased. I gather from correspondence that many of the sales are books bought by the missionaries and then given away. This is not the ideal way, but we cannot control it.

Soon after you receive this I shall, I expect, be at Petchaburee at the meeting of the Presbytery, as I am the stated clerk and also moderator. I am to preach the sermon in the Siamese language.

DOMESTIC DEPARTMENT.

MEMORIAL SERVICE FOR THE REV. HIRAM P. HAMILTON.

IT was a thought from above that suggested to a few choice spirits the arranging of a memorial service for the late Rev. Hiram P. Hamilton, for more than twenty-five years the Agent of the American Bible Society in the republic of Mexico, in the Smithfield Presbyterian Church, Amenia, Dutchess Co., N. Y. In this very church the Rev. Mr. Hamilton was ordained to the ministry on his graduation from Union Theological Seminary, just prior to his taking up what proved to be his life task in Mexico. In the nearby community of Shekomeko the Rev. Mr. Hamilton was born. There were present at the memorial service his brother and his sisters, and others of his immediate family. Mr. Hamilton's

father and mother were devoted members of the Christian Church, and representatives of that church from Stamfordville, together with friends from the Presbyterian Church of Amenia, and members of the Dutchess County Female Bible Society, to which society Mr. Hamilton's mother belonged, were present to do honor to his memory.

The service was held on Sunday morning, October 15, 1905. It was a wonderfully beautiful autumn day. The church, with its Greek portico, stands on a lovely knoll near which is the manse, and opposite which is an old oak tree noted as having been the scene of one of Whitfield's great sermons. All about on different hillsides are beautiful farms, the homes of a prosperous and cultivated people. The service began promptly and was in charge of the Rev. W. Guthrie

Myles, the minister of the Smithfield Church. The Rev. J. J. Cowles, the minister of the Presbyterian Church of Amenia, read a selection from the Scripture. The Rev. R. O. Allen, pastor of the Christian Church of Stamfordville, offered prayer. A beautiful and appropriate musical service was rendered by the choir. The Rev. Dr. W. I. Haven, one of the Secretaries of the American Bible Society, and the Rev. J. B. Weston, President of the Christian Biblical Institute of Stamfordville, made the memorial addresses.

At the right of the pulpit and facing the congregation was placed on an easel a picture of Mr. Hamilton, which was beautifully decorated with autumn leaves from the Whitfield oak.

Dr. Haven referred to Mr. Hamilton's youth, to the far horizon upon which his eyes rested as a boy, which, however, probably never looked so far as to the republic south of him which was to be the scene of his labors. The influence of his home and his praying mother were emphasized as being the potent forces that impelled him toward his life ministry. His early days in school and at Fort Edwards, and

his college days at Princeton leading up to his preparation for the ministry, were mentioned. Reference was then made to Mexico, the land of romance, with its ancient civilization, to the degradation brought by Roman superstition, to longings for liberty that moved convulsively among the people, to the dreams of a European empire that established the throne of Maximilian, to the policy of the Government of the

United States at the close of the Civil War, which made possible the creation of the republic of Mexico, to the presidency of Diaz, now for seven terms at the head of the republic, who, upon Mr. Hamilton's going to Mexico, had only been three years in the presidency, to the gradual improvement and upbuilding of the twenty-seven states that make up that nation.

Dr. Haven spoke especially of the value of the native Indian stock, and of its being together with the mixed stock in which it shared, nearly eighty per cent. of the entire population, and the hopeful augury for the building of a strong people out of that republic. The religious condition of the nation, the immense wealth of the church



THE SMITHFIELD PRESBYTERIAN CHURCH, AMENIA, N. Y.



BIRTHPLACE AND HOME OF THE REV. H. P. HAMILTON

confiscation of its properties, the ignorance of the people under the priesthood, were described.

The speaker declared that until the arrival of the American Army in the Mexican War the Bible was an unknown book, save in the libraries of a few wealthy families and ecclesiastics. Religion was simply veneered paganism, having little moral value and no uplift of the people.

Bible work in Mexico was described as carried forward in a desultory way by the American Bible Society through correspondents, and by the British and Foreign Bible Society, until Mr. Hamilton's opening of the Agency, at which time the British and Foreign Bible Society retired from Mexico. It had been Mr. Hamilton's life task to build up a system of colportage reaching all the important centers of the people in Mexico. It was stated that 123 colporteurs in all had been appointed by Mr. Hamilton, 15 of whom had ended their lives in this service, one of whom had been martyred, and others of whom had suffered almost unto death in this work. Mr. Hamilton's patience, his knowledge of human nature, his sympathetic interest in the details of the lives of these workers, his courage and optimism, his enthusiasm which had, out of very small beginnings, resulted in the circulation of more than one half million copies of Scripture, were emphasized. The obstacles which he overcame, the ignorance of the people, ten millions of whom cannot read and write, the charge of being simply an American propagandist, the difficulty of travel, and the opposition of the priesthood, revealing himself in the old-time customs of denying the Scriptures and destroying them even by fire, were mentioned. A number of instances were cited showing the results of Mr. Hamilton's work in bringing the cheer of the Gospel and its leavening power to individual hearts, and the whole result of it in opening up the missionary movement in Mexico was set forth. In closing, Dr. Haven referred to the spirit of unity and love which had made Mr. Hamilton a force among the different Protestant missions in Mexico, and to his devotion to his task, even unto death.

The Rev. Dr. Weston spoke most eloquently of the influence of Mr. Hamilton's home as creating the high ideals of his life. It was said that the regularity with which Mr. Hamilton's father, an elder in the Christian Church, went, rain or shine, seven miles every Sunday to church was the best sermon preached in that community. The vital quality of the task of giving the Scriptures to the peoples of the earth, and the value of it as a unifying force were set forth with vigor and with charm. The whole memorial service was inspiring and a worthy tribute to a consecrated life.

A LETTER FROM HAWAII.

THE Rev. Albert S. Baker, a Congregational missionary in Hawaii, writes as follows:

KEALOKEKUA, KONA, HAWAII, August 4, 1905. J

DEAR DR. HAVEN:

Your letter of June 1st asks if there has been any incident of interest in connection with the one hundred Bibles which we received from you. I do not know that there is anything worthy of publication. The Bibles were much needed here, and it is a pleasure to see the young people bringing them to prayer-meeting or Sunday school. Just before they arrived, a father of three boys asked us if we could get him a cheap Bible somewhere, because all he had was an old family record Bible, and since his boys had been coming to Sunday school, some one of them seemed to be at it most of the time, and he feared that it would be all used up. I am happy to say that he and his three boys became four of the nineteen charter members of the new church which we organized on the last Sunday in June.

Sales have been extremely few, as the older people keep to their Hawaiian Bibles, and would need a larger type in an English Bible anyway. But I have given out a good number as rewards for perfect Sunday-school attendance for three months, and I intend to make this offer for one three months to the dozen schools of my district here. One native teacher made this offer in his school on his own account, buying six Bibles from me for the past quarter.

It is our object to do in church and Sunday school what the day schools are doing in Hawaii, *i. e.*, help in the transition of the Hawaiian, Japanese, Portuguese, and Chinese languages into English.

Aside from these English Bibles, I feel that a Japanese Testament put in the hands of a young man, with whom I could not converse, resulted in his turning to Christianity. He had been interested in seeing my Bible, and, on receiving his Testament, had insisted on comparing a few words here and there, to be sure that he had the same thing. It was all absolutely new to him, and his first perplexed, broken questions were full of interest. The different accounts of the same thing bothered him at first. As he approached the crucifixion scene his feelings were much aroused, and his elation was evident when he found that Peter had made a little use of the sword. In a short time he was called home to Japan because of the war, but he said just before he left, "Buddha is just a photograph! I shall tell my father and mother how to be Christians."

A BOY'S LETTER.

THE following letter has the ring of genuine sincerity, always pleasant to hear in boy or man:

SUNCOOK, N. H., August 27, 1905.

TO THE AMERICAN BIBLE SOCIETY:

Dear Brothers in Christ Jesus—I am a poor boy who is working in the cotton mills, and while working for the company I am also trying to work for the Saviour.

I had a few small hand books of the Gospel of St. John given to me and I gave them away, and some of the people to whom I gave them read them, and one girl asked me where I got the book, and I explained to them where I got them and also the meaning of the words as near as I have the knowledge and wisdom, and she has been thinking of the subject ever since and says she reads the Gospel that I gave her every Sunday; and now I will tell you who gave me the Gospels. It was Brother Waddall, of Concord, N. H. State, Secretary of the Y. M. C. A., and so I write to you to ask you how high they come (the price I mean), for I would like no better than to give them out to the friends and unbelievers.

EDGAR C. GEORGE.

BIBLE SOCIETY RECORD.

NEW YORK, November, 1905.

AMERICAN BIBLE SOCIETY.

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible House Thursday, October 5, 1905, at 3:30 o'clock, Theophilus A. Brouwer, Esq., Vice-President of the Society, in the chair.

The Rev. Dr. Haven read the tenth chapter of Romans and offered prayer.

The joint Committees of General Reference and Finance to which was referred the financial condition of the Society made a full report, the recommendations of which, after consideration and amendment, were adopted. These recommendations authorized the borrowing of a sum of money not to exceed \$100,000 to meet the current obligations of the Society, and directed a thorough examination with a view to reducing the expenditures of the Society during the current year, if possible, and also of so reducing the budget of expenses for the succeeding year as to come well within the Society's probable income. It was also directed that an energetic effort be now made to increase donations to the Society's funds.

Communications were reported to the Board from the Levant Agency referring to the temporary illness of Dr. Bowen and continued complication in the matter of colportage.

The Board was informed that Mrs. Hamilton accepted the appointment of caring for the Mexico Agency during the remainder of the present calendar year.

Communications were also reported from the Rev. Mr. Goodrich, now on furlough in this country, the Rev. Mr. Milne, of the La Plata Agency—the Rev. Dr. Hykes, of China, the Rev. J. M. Lopez-Guillen, of Cuba, and the Rev. Mr. Tucker, of Brazil.

The Agencies Committee reported that they had added Texas and Arkansas temporarily to Dr.

French's field of labor, Missouri to Dr. Pearson's, Kansas to Dr. Dickinson's field, New York and New Jersey to Mr. Colton's field, and had requested Dr. Law to aid Dr. French in his original field during his temporary absence in Texas and Arkansas—all this with a view to stimulate interest in the Ninetieth Anniversary of this Society and bring its needs to a wider circle of supporters.

Grants of books in the domestic field to the number of 35 were made to various individuals, churches, missions, and institutions.

The Secretaries reported the following consignments to Foreign Agencies during the month of September under previous appropriations: To the Brazil Agency, 2,445 volumes, value \$632.24; to the Cuba Agency, 1,847 volumes, value \$250.19; to the Central America Agency, 3,880 volumes, value \$517.83; to the La Plata Agency, 7,077 volumes, value \$1,161.49. Total, 15,249 volumes, value \$2,561.75.

The issues from the Bible House during the month of September were 82,590 volumes.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Directors.

Hon. William H. Murphy, Newark, N. J.
Rev. Frederick B. Savage, D.D., Newburg, N. Y.

Deceased Members.

Rev. Hugh B. Scott, Stewartstown, Pa.
Rev. Alexander Graham, Long Island City, N. Y.
Rev. John P. Roe, Omaha, Neb.
Mrs. Eleanor Stokes, Medford, N. J.
Hon. Albert M. Card, Amenia, N. Y.
Mrs. Susan Dickason, Piqua, O.
Mrs. Mary C. Nind, Littleton, Mass.
Milton Black, Mt. Vernon, Ind.
Mrs. Harriet M. Parsons, Mount Morris, N. Y.
Charles Shoudy, Attamont, N. Y.
Mrs. Ann L. Meredith, Troy, O.

Summary of 8 Annual Reports of Auxiliary Societies received in September, 1905.

Receipts from sales in twelve months.....	\$68 55
Receipts from collections and donations.....	525 21
Paid American Bible Society on book account....	84 29
Paid American Bible Society on donation account..	1,105 25
Expended on their own fields.....	6 35
Value of books donated.....	266 10
Value of stock on hand at date.....	113 62
Number of these auxiliaries reporting general operations.....	3
Families visited by them.....	14,547
Families found destitute.....	83
Destitute families supplied.....	84

RECEIPTS IN SEPTEMBER, 1905.

LEGACIES.

Wenger, W. L., late of Boyd Co., Ky.	\$3 38
Goldman, Laura A., late of Danbury, Conn.	250 00
	\$253 38

LEGACIES AND GIFTS AS TRUSTS.

Hills, Dudley B., Gift.	\$195 98
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GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

Metton, Mrs. C. F., Saybrook, Conn.	\$2 00
Friend, Cincinnati, O.	1 00
Episcopal Pres. Society, Miss.	3 00
Burne, W. C., Pawtucket, R. I.	1 00
Banker, Willis I., Brewer, Me.	1 40
Bradley, Miss M. H., New Haven, Conn.	5 00
Quere, Chas. M., New Egypt, N. J.	10 00
Arthurs, Alice, Apache, Okla.	30 00
Christians at Pitsanuloke, Siam.	16 86
Clark, H. M., Phenix, R. I.	2 00
Clark, J. A., Columbus, O.	30
Collections at Canton, China.	7 20
Collections at Tientsin, China.	2 40
Collections Through Levant Agency.	82 06
Collections Through Levant Agency.	
For the Blind.	67 58
Hampton, Eleanor, Millstone, N. J.	2 10
Landt, Frederic, Hulets Landing, N. Y.	3 00
Contributions Through Brazil Agency.	9 15
Book, Albert S., New Haven, Conn.	5 00
Brozier, W. N., China.	2 00
Bro, Sophie S., Providence, R. I.	5 00
Burr, J. W., China.	9 98
Bickels, Rev. C. E., and Wife, Siam.	2 75
Clark, Miss A. W., Rahway, N. J.	30 00
Hells, Dudley B., Payson, Ill.	4 62
Evans, L. P., Dover, Me.	1 00
Hoss, Mrs. H. C., Stamford, Conn.	5 00
Houle, Catherine, Castalia, O.	1 00
From Certain Readers of the Christian Herald.	50 00
Hudson, Miss M. J., McIndue Falls, Vt.	10 00
Harlock, Edwin, Derby, Conn.	10 00
Hart, Rev. W. D., Wilton, Conn.	1 00
Hemmingway, W. A., China.	2 40
Henry, G. M., Denver, Col.	1 00
Hold, Capt., Siam.	6 87
Hager, Gustave, Elmore, O.	5 00
Hennings, Maria W., Brooklyn, N. Y.	100 00
Johnson, Mrs. C. L. D., Calumet, Mich.	1 00
Jones, Rev. Alfred, Fredericksburg, Va.	5 00
Jones, Fouk, Slate Hill, Pa.	30 00
Jordan, H. F., Branford, Conn.	1 00
Junior Y. P. S. C. E., Hampden, N. H.	3 00
Kell, Joseph B., Marion, O.	1 00
Kas Animas, Primary Dept. S. S. of First Pres. Ch.	1 00
Keads, Charlotte Y.	5 00
Kincoln, Eunice K.	2 00
Kryman, Juliet T., New Haven, Conn.	15 00
Karvin, James E., Deep River, Conn.	5 00
Kawell, T. C., Geneva, N. Y.	100 00
Kline, Rev. A. M., Buenos Ayres, S. A.	50 00
Kasson, E. H., N. Conway, N. H.	1 00
Kalmer, H. P., New London, Conn. (For Japan.)	1 00
Karker, Mrs. C. D., Plymouth, O.	5 00
Kedro, Joseph H., Troy, N. Y.	3 00
Ketrie, C. W., Kirkwood, Mo.	10 00
Pigeon, Mrs. Mary, Derry, N. H.	30 00
Powell, Henrietta S., Canandaigua, N. Y.	2 00
Pressey, Mrs. O. T., East Thetford, Vt.	1 00
Priddy, Ethel A., Washington, O.	1 00
Prince, Norman L., Riverside, Cal.	1 00
Reed, Mrs. A. C., Manchester, Vt.	10 00
Rowell, Mary, Concord, N. H.	1 00
Schneider, Mrs. Wm., Minneapolis, Minn.	1 00
Seward, Mrs. S. H., Rochester, N. Y.	1 00

Seymour, James W., New London, Ia	\$1 00
Stoevers, Mrs. M. L., Philadelphia, Pa	5 00
Stoevers, S. E., Philadelphia, Pa.	2 10
Strong, L. H., Durham, N. Y.	1 00
Thomas, Alice M., Cawood, Ky.	70
Thomas, Mrs. T. E., Cincinnati, O.	1 00
Tilden, Mrs. E. E., Maryville, Tenn.	5 00
Trowbridge, Mrs. L. P., New Haven, Conn.	5 00
Unnamed, Monroe, La.	50 00
Urbanke, C., Brenham, Tex.	5 00
Weish, E. B., Princeton, N. J.	2 00
Wheeler, Arthur D., Chicago, Ill.	5 00
Wilcox, Jane G., East Poulney, Vt.	40
Williams, S. G., Westery, R. I.	1 00
Wilson, Edwin A., Springfield, Ill.	100 00
Woodruff, Mrs. M. J., New York, N. Y.	5 00
Y. P. S. C. E. of Green Ridge Pres. Ch., Pa.	15 00
	\$968 87

CHURCH COLLECTIONS.

ALABAMA.

Alabama Conf., Meth. Ep. Ch. South.	
Bible Board.	5 60
Anniston District Conf., Meth. Ep. Ch.	5 00
Birmingham District Conf., Meth. Ep. Ch.	5 40
Sayreton, Meth. Ep. Ch.	2 00

ARKANSAS.

Arkadelphia, Pres. Ch.	6 00
Little Rock, First Pres. Ch.	5 60
Mena, Pres. Ch.	8 00

CALIFORNIA.

San Diego, United Pres. Ch.	8 00
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COLORADO.

Colorado Conf., Meth. Ep. Ch.	182 00
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CONNECTICUT.

Shelton, Cong. Ch.	2 51
West Hartford, First Ch. of Christ.	3 00

GEORGIA.

Atlanta District Conf., Meth. Ep. Ch.	6 00
Climax, Pres. Ch.	5 00
Gainesville District Conf., Meth. Ep. Ch.	10 00
Rome District Conf., Meth. Ep. Ch.	4 00

IDAHO.

Port Falls, Pres. Ch.	2 00
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ILLINOIS.

Fulton, Pres. Ch.	2 50
Kirkwood, Meth. Ep. Ch.	3 00
Peari City, Ger. Meth. Ep. Ch.	5 00

INDIANA.

Columbus, Pres. Ch.	2 00
New Albany, Second Pres. Ch.	15 27

IOWA.

Andrew, La Motte Meth. Ep. Ch.	1 00
Des Moines Conf., Meth. Ep. Ch.	273 60
Red Oak, First Pres. Ch.	3 65

KANSAS.

Lawrence, Meth. Ep. Ch.	2 00
Western Conf., Meth. Ep. Ch. South.	21 00

KENTUCKY.

Kentucky Conf., Meth. Ep. Ch. South	653 87
Louisville, Anchorage Pres. Ch.	10 75
Morganfield Circuit, Meth. Ep. Ch. South.	5 00

MASSACHUSETTS.

Fitchburg, Rollstone Cong. Ch.	3 00
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MICHIGAN.

Centennial and South Kearsarge, Meth. Ep. Ch.	2 00
Coldwater, Pres. Ch.	4 41
Detroit Conf., Meth. Ep. Ch.	419 00
Michigan Conf., Meth. Ep. Ch.	738 53

MINNESOTA.

Lake City, First Meth. Ep. Ch.	5 00
Luyerne, Pres. Ch.	5 00
New Utm, Ger. Meth. Ch.	3 60

MISSISSIPPI.

Madison, Pres. Ch.	1 00
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North Mississippi Conf., Meth. Ep. Ch. South.	\$47 00
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MISSOURI.

Batesville, Meth. Ep. Ch. South.	76
Kansas City West Ger. Conf.	107 00
Missouri Conf., Meth. Ep. Ch. South	225 18
Raymore, Pres. Ch.	7 31
Savannah, Meth. Ep. Ch.	4 00
St. Louis, Brank Mem'l Pres. Ch.	7 23
St. Louis Conf., Meth. Ep. Ch. South.	23 00
Southwest Missouri Conf., Meth. Ep. Ch. South.	222 43
Willard, Meth. Ep. Ch. South.	1 15

MONTANA.

Kalispell, Mission Conf.	1 00
Montana Conf., Meth. Ep. Ch. South.	46 35

NEBRASKA.

Central City, Church Collections.	21 00
Hampton, Ger. Meth. Ep. Ch.	1 00
North Nebraska Conf., Meth. Ep. Ch.	100 00
Tobias, Meth. Ep. Ch.	3 00

NEW HAMPSHIRE.

Keene, Second Cong. Ch.	6 30
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NEW JERSEY.

Cedarville, Meth. Ep. Ch.	3 00
Delanco, First Pres. Ch.	3 34
Plainfield, Crescent Ave. Pres. Ch.	54 25
Summit, Central Pres. Ch.	52 47
Trenton, First Pres. Ch.	69 41

NEW YORK.

Binghamton, Floral Ave. Pres. Ch.	3 00
Brooklyn, Puritan Ch.	17 63
Canandaigua, First Pres. Ch.	5 78
Cherry Valley, Pres. Ch.	12 62
Clymer, Ref'd Dutch Ch.	10 83
Hammond, Meth. Ep. Ch.	1 00
Hornellsville, First Pres. Ch.	5 00
Webster, Meth. Ep. Ch.	3 00

NORTH CAROLINA.

Conway Circuit, Meth. Ep. Ch. South	10 00
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OHIO.

Cincinnati, Avondale Meth. Ep. Ch.	15 00
Climon, Meth. Ep. Ch.	9 50
" Conf., Meth. Ep. Ch.	609 00
Conneaut, Meth. Ep. Ch.	10 00
Decatur, Meth. Ep. Ch.	2 00
East Ohio Conf., United Brethren Ch.	114 61
Fairhaven, Meth. Ep. Ch.	13 00
Hamilton, Meth. Ep. Ch.	20 00
Madisonville, Meth. Ep. Ch.	3 60
Mt. Washington, Meth. Ep. Ch.	2 00
Muskingum Conf., Meth. Prot. Ch.	93 95
Ohio Conf., Meth. Prot. Ch.	15 25
Sedalia, Meth. Ep. Ch.	1 00
Selma, United Brethren Ch.	1 50
Southeast Ohio Conf., United Brethren in Christ.	6 00
Springfield, First Pres. Ch.	23 00
" Meth. Ep. Ch.	2 50
Upper Wabash Conf., U. B. Ch.	18 50
Urbana, First Pres. Ch.	11 00
Zanesville, Putnam Pres. Ch.	8 64

OREGON.

North Pacific Ger. Conf., Meth. Ep. Ch.	16 00
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PENNSYLVANIA.

Bloomsburg, First Meth. Ep. Ch.	10 00
Falling Spring, Pres. Ch.	28 41
Germantown, Summit Pres. Ch.	23 25
Media, Pres. Ch.	16 50
Pittsburg, Ger. Meth. Ep. Ch.	6 00
Reading, First Pres. Ch.	1 00
Susquehanna, First Pres. Ch.	2 50
Warren, First Pres. Ch.	5 01
Wilkesbarre, Westminster Pres. Ch.	10 00

RHODE ISLAND.

Providence, Central Cong. Ch.	5 00
Riverside, Cong. Ch.	2 50

SOUTH CAROLINA.

South Carolina Conf., Meth. Ep. Ch. South.	11 90
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SOUTH DAKOTA.

Willow Lake, Cong. Ch.	2 40
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TENNESSEE.

Bluff City Circuit, Meth. Ep. Ch.	
South.....	\$4 00
Jackson, Pres. Ch.....	2 20

TEXAS.

Dallas, First Pres. Ch.....	1 25
West Texas Conf., Meth. Ep. Ch.	
South.....	15 00

WASHINGTON.

Columbia River Conf., Meth. Ep. Ch.	127 00
East Columbia Conf., Meth. Ep. Ch.	
South.....	14 00
Western Norw. and Dan. Conf.,	
Meth. Ep. Ch.....	18 00

WEST VIRGINIA.

Levisburg, Meth. Ep. Ch. South.....	5 00
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WISCONSIN.

La Crosse, First Cong. Ch.....	20 00
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WYOMING.

Wyoming Mission, Meth. Ep. Ch.....	12 00
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Northern Swedish Conf., Meth. Ep.	
Ch.....	2 60

CHINA.

Chefoo, Union Ch.....	19 44
Hangchow, Native Ch.....	4 08
Tientsin, Union Ch.....	22 80
	\$4,935 91

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Alabama.....	\$152 45	
Anderson Co., Tenn.....	80 00	
Auburn Female, N. Y.....	\$60 00	
Boone Co., Neb.....	48 00	18 93
Branch Co., Mich.....		5 50
Brooklyn.....		111 36
Caldwell, Kan.....		3 89
California.....		200 00
Cincinnati Young Men's, O.....	150 00	350 94
Columbus & Franklin Co., O.....		14 54
Copiah Co., Miss.....		49 06

Credited Credited on
as Donation. Account.

Dodge Co., Wis.....	\$13 60
Greene Co., N. Y.....	\$175 00
Greene Co., O.....	23 28
Hamilton Co., Tenn.....	80 48
Houston Co., Tex.....	29 10
Kent Co., Mich.....	80 13
Louisville & Vic., Ky.....	200 00
Maryland.....	21 94
Massachusetts.....	780 17
Osborne Co., Kan.....	12 75
Park College, Mo.....	60 00
Pennsylvania.....	1,502 11
Peoria Co., Ill.....	12 25
Rockland Co., N. Y.....	200 00
Rowan Co., N. C.....	28 65
Scranton Welsh, Pa.....	29 43
Stark Co., Ill.....	1 50
St. Louis Ger. Conf., Meth.	
Ep. Ch., Mo.....	94 72
Van Wert Co., O.....	11 00
Virginia.....	75 00
Washington Co., Me.....	140 15
Waukesha Welsh, Wis.....	4 50
Waxhaw & Safflo, S. C.....	71 85
Wayne Co., Mich.....	9 42
York Co., S. C.....	18 18
	\$845 25 \$4,213 61

SOCIETIES NOT AUXILIARY.

	Credited as Donation.	Credited on Account.
Piedmont Bible Committee,	\$20 52	
Hendersonville Bible Com-		
mittee, N. C.....	11 68	
Macon Co., Ill.....	10 70	
Scott Co., Ky.....	\$15 00	
West Bangor Welsh, Pa.....		12 83
York Co., Neb.....		13 05
	\$15 50	\$68 78

RETURNS FROM BOOKS DONATED.

Champlin, O. P., Oriska, N. Dak.....	\$1 57
Maynard, J. L., Champion, Wis.....	5 00

Owen, W. P., Poplar Bluff, Mo.....	\$2 51
Pres. Board of Publication, Phila-	
delphia, Pa.....	26 44
Pres. Mission, Batanga, W. Africa....	3 69
Pres. Mission, Benito, W. Africa.....	3 81
Pres. Mission, Kribi, W. Africa.....	24 00
	\$67 02

Agency Among Colored People of
the South.....

\$518 59

FOREIGN AGENCIES.

Brazil Agency.....	\$3,074 61
China Agency.....	1,515 33
Japan Agency.....	10 00
Levant Agency.....	8,110 21
Puerto Rico Agency.....	28 86
Siam Agency.....	115 16
	\$12,854 17

MISCELLANEOUS.

Retail Sales.....	\$1,570 27
Trade Sales.....	1,002 98
Sales of Waste Material.....	126 92
Rentals.....	2,115 60
Income from Trust Funds.....	1,839 61
Income from Available Funds.....	205 83
Income Subject to Life Interest.....	826 80
J. Burr Legacy Income.....	572 26
Fitch Shepard Bible Fund.....	377 50
Available Funds.....	7,486 91
Trust Funds for Reinvestment.....	1,500 00
Alden Memorial Fund Income.....	22 50
Loan Account.....	15,000 00
Record.....	5 60
	\$32,202 78

Total Receipts..... \$56,939 79

THE FOLLOWING TRANSFER FROM
BOOK ACCOUNT TO DONATION AC-
COUNT HAS BEEN MADE.

Waxhaw and Shiloh Bible Society,	
S. C.....	\$120 00

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FINANCIAL STATEMENT FOR SEPTEMBER, 1905.

RECEIPTS FOR BENEVOLENT ACCOUNT

	Gifts from Auxiliaries	Legacies	Church Collections	Gifts from Individuals	From Sales of Books Donated	Agency Colored People of the South	Sales Reported by Foreign Agents	Returns from Miss'ry and other Soc's	Income from Perpetual Trust Funds	Miscellaneous	Journal Entries	Total Cash
Cash.....	660 75	253 38	4,935 91	968 87	67 02	518 59	12,854 17	....	1,389 61	5 60		\$21,653 90
Journal..	120 00	....	....	....	....	....	222 50	....	....	23 00	\$565 50	

RECEIPTS FOR GENERAL ACCOUNTS

	Journal	Cash	
From Auxiliaries.....	32 70	4,282 39	
The Trade.....	778 33	1,062 93	
Salesroom.....	226 36	1,570 27	
Rents.....		2,115 60	
Income from Available Funds.....		205 83	
Income Subject to Life Interest.....		826 80	
J. Burr Legacy Income.....		572 26	
British and Foreign Bible Society.....	2,656 86		
Exchange Account.....	13,263 30		
Fitch Shephard Bible Fund.....		377 50	
Available Funds.....		7,486 91	
Trust Funds for Reinvestment.....		1,500 00	
Dudley B. Eells, Gift.....		195 98	
Loan Account.....		15,000 00	
Alden Memorial Fund Income.....		22 50	16,957 55
			35,158 97

RECEIPTS FOR DEPOSITORY ACCOUNT

	Books Issued	Miscellaneous	
Cash.....			
Journal.....	13,157 64	1 30	13,158 94

RECEIPTS FOR MANUFACTURING ACCOUNT

	Sale of Waste Material	Job Work	Finished Plates	Repairs to Plates	Books Delivered to Depository	Miscellaneous	
Cash.....	126 92	....	....	....	....	....	126 92
Journal.....	....	2,814 48	....	....	10,244 48	....	13,058 96

Total Journal Entries.....	\$43,540 95	
Total Cash Receipts.....		\$56,939 79
Cash Balance from August, 1905.....		5,757 96
		\$62,697 75

DISBURSEMENTS FOR BENEVOLENT ACCOUNT

	Field Agents	Bible Society Record	Foreign Agencies	Grants to Missionary and other Societies	Miscellaneous	Agency Colored People of the South	BIBLES Donated	To Foreign Agencies	To Life Members	Journal Entries	Total Cash
Cash.....	1,029 56	120 43	14,090 88	2,200 00	....	458 28	....	....	....		\$17,899 15
Journal..	15 95	320 36	13,588 30	....	500 00	776 38	458 44	2,363 66	119 50	\$17,142 59	

DISBURSEMENTS FOR GENERAL ACCOUNTS

	Journal	Cash	
Auxiliaries—Value of Books Supplied, etc.....	4,556 56	10 70	
The Trade.....	3,124 79		
Salesroom.....	1,618 95	187 69	
General Salaries and Expenses.....	1,762 32	2,738 84	
Bible House Expenses.....		7,532 67	
Interest on Life Investment.....		2,951 00	
Books for the Blind on Account of Burr Legacy Income.....	372 72		
British and Foreign Bible Society.....	1,482 62	364 31	
Exchange Account.....	222 50	4,580 00	
Trust Funds Invested.....		3,184 25	
Income from Available Funds.....		375 55	13,140 46
			21,525 01

DISBURSEMENTS FOR DEPOSITORY ACCOUNT

	Salaries and Expenses	Boxes and Cartage	Freight, Postage, etc.	Books from Man'g Dept.	Books Purchased	Books Returned	Discount on Sales	Miscellaneous	
Cash.....	837 62	74 73	154 62	....	....	....	....	....	1,066 97
Journal.....	....	....	....	10,244 48	2,040 57	13 00	933 40	....	13,231 45

DISBURSEMENTS FOR MANUFACTURING ACCOUNT

	Wages	Material	Man'g, Repairs, and Expenses	Machinery and Tools	Rent of Manufactory	Miscellaneous	
Cash.....	7,993 57	5,124 09	1,105 24	61 11	....	....	14,284 01
Journal.....	....	....	23 45	....	....	....	26 45

Total Journal Entries.....	\$43,540 95	
Total Cash Disbursements.....		\$55,175 14
Cash Balance forward to October, 1905.....		7,522 61

N. B.—The amounts in *Italic* type are not actual cash transactions, but necessary payments by Journal entries as between the different Departments, to show the net result of each

\$62,697 75

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